T. 1590.

THIRUVARUTPAYAN

DHARMAPURAM ADHINAM.

Govt. [illegible] Library,
Triplicane P.O., Madras.

His Holiness Sri-la-Sri Subramanya Desika Gnanasambanda
Paramacharya Swamigal
25th in the Holy Line of Dharmapuram Adhinam.

Publication No. 92.

THIRUVARUTPAYAN

OF

UMAPATHI SIVACHARYA

Translated with Notes and Introduction
by
(Late) J. M. Nallaswami Pillai, B. A., B. L.,
District Munsiff.

Published according to the orders of
His Holiness Sri-la-Sri Subramanya Desika
Gnanasambanda Paramacharya Swamigal
25th in the Holy Line of Dharmapuram Adhinam.

By
Sri-la-Sri Mouna Somasundara Thambiran Swamigal,
of Trichy Mouna Mutt attached to the Adhinam.

All rights reserved.

Price As. 4.] 1945. [Postage A. 1.

First Edition 1896.
Adhinam (Second) Edition 1945.
Copies 1000.

The Gnanasambandam Press.
Dharmapuram

FOREWORD

By

Sri S. Satchidanandam Pillai, B. A., L. T.,

[Retd. District Educational Officer, Vice-President, Saiva Siddhanta Maha Samajam, Madras & President Cultural. League, Vellore.]

The *Vedas* and the *Sivagamas* in Sanskrit and the *Tirumurais* and the *Siddhanta Sastras* in Tamil are the principal scriptures of Saiva Siddhanta. The four authors of the first eight of the Twelve Tirumurais are called the *Samaya Acharyas.* They are St. Tirugnana Sambandar, St. *Tirunavkkarasar,* St. *Sundaramurthi,* and St. *Manikkavachakar.* The hymns of the first three are generally known as *Thevaram,* and those of the last as *Tiruvachakam.* These living hymns of the Samaya Acharyas which are well-known for their intensity of devotion and spiritual uplift, and for their matchless beauty of expression contain also all the fundamental ideas of Saiva Siddhanta. The tenth Tirumurai Viz., *Tirumantiram* by St. *Tirumular,* which was composed some time before the 6th century A. D., gives the essence of the Sivagamas, and a more or less systematic account of the Saiva Siddhanta Philosophy,

Apart from this vast collection of Saiva hymns and treatises, there is another group of fourteen works in Tamil known as the Fourteen (Siddhanta) *Sastras.* These were written beween 1147 A. D. and 1313 A. D. by six great seers, They are (1) *Tiruviyalur-Uyyavanda Devar,* (2) *Tirukkadavur-Uyyavanda Devar,* (3) *Meikanda Devar,* (4) *Arulnandi Devar,* (5) *Manavachakam Kadandar* and (6) *Umapathi*

Sivachariar. Meikanda Devar, Arulnandi Devar, Marai Gnanasambandar and Umapathi Sivachariar are known as the four *Santhana Acharyas. Meikanda Devar* is the famous author of Sivagnana Bodham.

Umapathi Sivachariar of Chidambaram is generally taken to be the author of eight out of the fourteen Siddhanta Sastras.* A short account of his inspiring life is given in the present book. From it can be seen that he was a great scholar, philosopher, poet, seer and saint. His work, *Sankalpa Nirakarana,* was expounded by him before a learned gathering in the thousand-pillared mantapam of the Chidambaram temple during the Ani Tirumanjanam festival in 1313 A. D.

Tiruvarutpayan is indisputably the work of St. Umapathi. The name means: the book which explains the Fruits of Grace. The treatise consists of ten chapters of ten couplets each. A clear and correct account of the Saiva Siddhanta Philosophy (and religion) is given in the 200 lines of this well-known work. The first five chapters deal with the Divine Grace, and the next five with the fruits thereof i. e. with the benefits accruing from its operation. The nature of God, of souls and of *Mala* or the principle of darkness which envelops souls

* Researches made recently by Mr. S. Anavaratha Vinayakam Pillai, late Tamil Reader of the Madras University, have brought to light two facts: (1) that *Unmainerivilakkam* one of the eight Siddhanta works usually attributed to St. Umapathi was not really written by him, but by one Sikali *Tattuvanadar* and (2) that *Tugalarubodham* by Sikali Chirrambalanadigal of the 14th century originally occupied the place of Unmaineri Vilakkam in the Fourteen Sastras; He came in the spiritual line continued by St. Umapathi, and his samadhi with those of his 63 *Disciples is to be found at siddarkadu* about a mile westwards from Mayavaram Railway Junction. Thus the total number of authors of these siddhanta sastras will have to be taken as seven.

is explained, along with the relation of God to the souls and the material universe. The nature of Grace and its mode of work to purify and redeem souls from the clutches of *Mala* are then dealt with. And finally, the means of attaining salvation, the nature of salvation, and the life of the *Jivanmuktas* i. e., those who have attained oneness with God but are still in the world though not of the world. The last couplet of *Tiruvarutpayan* has been rightly singled out by the translator for special notice. It is shown how loving and compassionate the illuminated souls, the Sivagnanis, are towards weak mortals.

Niramba Alagiya Desikar, one of the commentators of *Sivagnana Siddhiyar*, has written a commentary on *Tiruvarutpayan* as well. Another commentary known as சிந்தனையுரை (chintanai urai) was printed for the first time in 1934 in the edition of *Siddhanta Sastras*, published by the Saiva Siddhanta Maha Samajam, at Madras. The name of the commentator is not known. The fullest, clearest and most helpful commentary written in recent times is that by Sri S. Sivapadasundaram B. A., of Jaffna.

This great little book has been translated into English by the late lamented scholar J. M. Nallaswami Pillai B. A., B. L. His services in the cause of Saiva Siddhanta will always be remembered with gratitude. He was among the few who have so far sought to present Saiva Religion and philosophy to the seekers after truth in other lands besides Tamilagam, through the medium of English. The value of the present translation is greatly enhanced by its copious and helpful notes. Mr. Pillai's special note on chapter VI appended to his translation is highly instructive, as it brings out very clearly the fundamental difference between Monism or *Ekatmavada*

commonly associated with the name of Sankara, and *Saiva Siddhanta.*

In the new world-order, it is absolutely essential that the old barriers, claims and prejudices which have so long stood in the way of realisation of human brotherhood give way. Then alone will the Love and Purity of God shine through the lives of men and women all over the world in a rapidly increasing measure. Then alone the ancient Confucian Motto, "Under heaven one family", and the Tamil poet's vision "யாதுமூரே யாவரும் கேளிர்" † and the *Tevaram* saying "தாய்தந்தை பல்லுயிர்க்கும் தாமேயாய தலைவர்" ‡ will no longer remain empty dreams. One of the most essential things to be done to quicken the pace of progress in this line is to make available to others, in a spirit of love and humility, the best treasures of the wisdom and spiritual experience of its men who have realised God, and to receive with becoming respect such gifts from others for careful study and assimilation.

The translations in English of some of the great works relating to Saiva Siddhanta which, according to Dr. G. U. Pope, "is the choicest product of the Dravidian intellect" will form a welcome contribution to the world's common pool of spiritual knowledge and understanding.

The present head of the illustrious Saiva Mutt of Dharmapuram and His immediate predecessor have sensed the spiritual needs of the times and they have graciously arranged for the publication of

---

* All towns and cities are mine own. All men and women are my friends and relatives.

† The Lord who alone is the father and Mother of all living beings.

numerous works in Tamil. The present Ädhinakarthar, His Holiness *Sri-La-Sri Subrahmaniaya Desika Gnanasambandha Paramacharya Swamigal,* has begun the publication of rare works in English of Saiva Siddhanta. J. M. Nallaswami Pillai's translation of *Sivagnana Bodham* has already been reprinted. His translation of *Sivagnana Siddhiar* is expected to come out shortly. His Holiness has given us in advance the present smaller treatise which is also of inestimable value. The sincere thanks of all lovers of truth, peace and good-will among men are due to him for this gift. It is to be earnestly hoped that, to meet the needs of modern enquirers, His Holiness will arrange for the preparation of more works on Saiva Siddhanta in Engligh, and also for the translation into Hindi, Urdu, Telugu, Kannada and Malayalam of the great Saiva works locked up in Tamil.

Vellore,
24—11—45. S. Satchidanandam Pillai.

PREFACE

(1896 Edition)

THE first few chapters were published in the pages of that able fortnightly magazine "Brahmavadin," and the whole book is now published, at the earnest request of many lovers of Siddhanta. I have again tried to bring out and emphasize the peculiar characteristics of this philosophy in my notes; and the references and quotations from the Bagavat Gita will show what great resemblance there is in language and thought between the two, that is, assuming that there is any difference between the two at all. In fact in the same way, as people talk of the Siddhanta, variously as being Sankhya, Yoga or Gnana, as being Dwaita and Vishistadwaita and Adwaita, so it is people talk of the Gita at one time as Sankhya, at another time as Vedanta and so on. The peculiar features of the Gita are its doctrine of Grace and Love, its clear exposition of the relation of the three Padartas, its clear distinction of man (Atma, Purusha and Anisa) from 'another' (Paramatma and Paramapurusha, Isa and Maheshwara) and the absence of that dogmatic assertion that there is no individual atma and atma is God; and these are also the peculiar features of the Siddhanta. Those who could see in the mystery of the Lord's Viswaswarupa in the "Satarudriya," and Chapters ix, x and xi of the Gita, the Supreme Hindu Doctrine that God is all and not all, will not drag this doctrine into the mire. "This whole universe is pervaded by me in an unperceived form. All entities live in me, but I do not live in them. Nor yet do all entities live in me." The connection

between the Gita and the Siddhanta, will be best understood by ascertaining what was the historic and ancient form of Religion and faith during the time of the Mahabharata; and the passages from Mahabharata and other works and the opinions of Lassen and others cited in Muir's Sanscrit Text Vol. iv. and the author's own conclusion leave no room for doubt in this matter, that the form of religion was essentially Saiva; and of course, it is needless to point out that no such name could have come into use then, as there were no other conflicting creeds to distinguish it from.

I have given the Tamil text also at the end, as it will enable those who could read Tamil, to read it in the original and appreciate the beauty of language and style which is wholly lost in a translation.*

CHITTOOR,
28th November 1896. J. M. N.

* In this edition, the Tamil text is given in the body of the translation itself, and the notes given at the foot of each page have been printed immediately after the rendering in their proper places —Editor.

CONTENTS

		Page.
Introduction		1
Invocation to Ganesha		6
Chapter I	—Nature of the Supreme ...	7
,, II	—Nature of the Soul	12
,, III	—Nature of Pasa or Darkness ...	15
,, IV	—Nature of the Divine Grace (Arul)	18
,, V	—The Nature of the Divine Guru	21
,, VI	—Light on the Path	24
,, VII	—Atmaprakasa	27
,, VIII	—The Nature of Supreme bliss ...	30
,, IX	—The Truth of Panchakshara ...	33
,, X	—The Nature of the Sanctified or Jivan Mukta	36
Note on Chapter VI		39

INTRODUCTION

(By the Translator)

THE work in question is one of the fourteen Siddhanta Sastras, and the author, one of the four Santhana Acharyas or Saints and expounders of the Tamil Philosophy. Though he is the last of the four Saints, he is the author of eight out of the fourteen Siddhanta works, the most important of which, Sivaprakasam or 'Light of God', was translated more than 40 years ago by the Rev. H. R. Hoisington of Ceylon and published in Volume IV of the Journal of the American Oriental Society. In Southern India, the Divine Songs of the Great Saints, Gnanasambandha, Vakisa or Appar, Sundara and Manickavachaka are popularly and properly known as the Tamil Veda and Professor Sundaram Pillai, M. A,, in his bright little brochure on the age of Gnanasambandha, aptly calls the fourteen Siddhanta works, the Tamil Vedanta or Upanishads. And there can be no doubt that we have in these works, the brightest and largest gems picked out from the Diamond Mines of the Sanskrit Vedantic works, washed and polished and arranged in the most beautiful and symmetrical way in the diadem of Indian Thought.

Coming to the author, I might say he was the leading Light in Philosophy, Religion and Literature about the close of the 13th and beginning of the 14th century A. D. That he was as great in spirit as he was in intellect, there is no doubt. Though he ranked as one of the Holy Three Thousand Brahmins of the Sacred Shrine at Chidambaram and the most learned of them, he did not disdain to become the humble slave of MaraiGnanasambandha who was

third in succession from the Great Meikanda Deva, and eat the leavings of his master's leaf, for which he was persecuted by his caste and made to live outside the limits of Chidambaram, in a place called Kotravankudi. Though he was learned in the Veda and Vedanta and the Great Bashiams, he did not disdain to interpret these truths to the common people, in their common language. His spirituality was soon enough recognised, and the very same Brahmins had to call him back again to be present at the opening ceremony of their grand Annual Festival, Arudra Darsan, and one of his short works called 'Kodikavi' was composed on this occasion. And he wrote the History of the Temple (Chidambaram) called 'Koilpuran' in Tamil. This work is unsurpassed in elegance of diction and style. He wrote a brief summary of the 'Lives of the Saints', 'Peria Puran', and wrote the life of the writer of the 'Lives of the Saints,' Sekkilar, and a book on the discovery of the Thevaram and several other religious works. His great work in Sanskrit is his Bashiam or Commentary on the Paushkara Agama,* still in manuscript and preserved in the Library of the Thiruvavaduthurai Mutt. This is represented as a philosophic work of very rare merit. That he was an able dialectician is manifest, from the fact recorded in his 'Sankarpanirakaranam' and the work itself. This book refers to a disputation which he had during the Ani Festival in Salivahana era 1235, with a number of learned men of different schools and the arguments advanced by them and the replies given by him. The arguments are so well turned and logical, that as the preface itself sets forth, it is the book for the Tamil Student of Logic and Philosophy. I have already referred to

* This has since been published at Chidambaram by late Sri Parasakti Ambalavana Navalar of Jaffna. —Editor.

his freedom from the trammels of caste; and that he was as broad-minded in the lines of thought he pursued, is manifest from the dictum he lays down in his preface to 'Sivaprakasam' namely 'that every thing old is necessarily not true and that every thing new is necessarily not false.' He sets forth in stanza 7 of the same work, to what School of Philosophy he belongs. All philosophies, in the main, attempt to define the relation of God to the world and to justify his ways to man. As such, our philosopher says he is not an Abeda Vadhi, (Idealist and materialist) who asserts equality, succession or causation between God and the world. Nor is he a Beda Vadi (Realist - Dwaithi) who asserts co-existence, entire separateness and difference and externality of one from the other; nor a Bedabeda Vadi (Vishistadwaithi) who asserts co-existence or co-inherence of two things. He is none of these, but he is an Adwaithin, a Vedantha Siddhanthin, who postulates a relation the nearest parallel or analogy to which is furnished by the relation of body and soul (உடல் உயிர்) and the relation of the eye and the sun as involved in an act of perception.* Coming to the work in question, it is intended as a companion volume to the famous Kural of Thiruvalluvar, which deals with the first three Purusharthas or Supreme ends of Life, namely Dharma, Artha and Kama and left untouched the debateable ground of what is regarded as the highest of all ends, namely Moksha- not that Thiruvalluvar was unmindful of the last and did not wish to inculcate the Love of God and the Worship of Him in all love and in all spirit. He pertinently asks, in fact, in his very first chapter, "What is the use of all learning, if it does not lead

* It is usual to add a third analogy, the relation between soul's power to know and the eye's light. -Editor.

one to the Feet of the Supreme Intelligence?" In fact, the first chapter condenses all his views of God and his relation to the world in 10 couplets; and what is comprised in one chapter and in 10 couplets of Kural, this work expands into 10 chapters of 10 couplets each, the verisfication adopted being the same; and the very first verse of the latter follows the language of the earlier work. The work is called the Light or Fruits of Grace or the workings of Divine Love, and the fourth chapter, which follows the exposition of the Three Padartas and their relation to each other, is devoted to the discussion of the nature of Arul or Divine Love and its greatness, and how it influences men who have felt its touch is described in the last couplet of the book.

"கள்ளந் தலைவர் துயர்கருதித் தங்கருணை
வெள்ளத் தலைவர் மிக."

(Out of the depths of their Love, they are troubled and tossed about for the sorrows of their erring kind).

The further merits of fhe work can only be appreciated by its thorough study and the translation of the work will be published in this paper in parts. For bringing out the force of the extremely short and concise couplets, I have added short notes.

PUBLISHER'S NOTE

The English rendering of the text of the original is printed in small pica, and the explanatory notes added to the rendering by the translator, in the 8 point type.

கணபதி வணக்கம்

INVOCATION TO GANESHA

நற்குஞ் சரக்கன்று நண்ணிற் கலைஞானம்
கற்கும் சரக்கன்று காண்.

For one who worships Ganesha, the arts and philosophies are not things which he need labour to learn.

திருவருட்பயன்

THIRUVARUTPAYAN

முதல் அதிகாரம்

CHAPTER I

பதிமுது நிலை

NATURE OF THE SUPREME

அகர உயிர்போல் அறிவாகி எங்கும்
நிகரில்இறை நிற்கும் நிறைந்து. க

1. Like the letter 'A', the Incomparable Lord is all intelligence and pervades everything without change.

The incomparable is here compared with the object of making the student comprehend the subject more easily. He is at the same time told that He is incomparable (நிகரில்).

The points of comparison are:—

(a) A (அ) is the first letter and the primary sound pronounced by the mere opening of the mouth and without any modification of the organs.

(b) All other vowels are its modifications and without its aid none of the consonants can be sounded.

(c) It loses its form when in conjunction with the consonants, as in (க)

In the like manner, God is the first cause. He is the Life of life. He is without change. He becomes non-apparent when in union with the world.

Here the points of resemblance cease and the other words in the couplet indicate the points of difference.

(a) 'A' itself requires a human intelligence to utter and therefore is inert, unintelligent.

God is all Intelligence (அறிவாகி).

(b) 'A' is a mere human breath; God is the great Breath giving life to all breaths (எங்கும்).

(c) 'A' can be pronounced separately and in conjunction with other sounds.

God is always inseparably connected with the universe of souls and matter (நிற்கும் நிறைந்து).

This inseparable relation of God to the universe is what is called Adwaitam, and I have pointed out in my notes to Sivagnanabodham', how apt an analogy is furniseed by vowels and consonants (உயிர்மெய்) in addition to the two illustrations of soul and body, and eye and sun already referred to above. His nature can only be understood by understanding his relation to ourselves, *c. f*, "Of letters the letter 'A'. I am." "Having pervaded the whole universe with a portion of myself, I exist." Gita.

தன்நிலைமை மன்உயிர்கள் சாரத் தரும்சத்தி
பின்னமிலான் எங்கள் பிரான். உ

2. The eternal souls will attain Divine Nature by His Arul Sakti (Grace or Love), which is one with our Lord.

The soul is here called eternal or unchangeable as in its essence it remains the same, though its form and Karma in the mental and animal planes are continually changing. Lytton in his 'Strange Story' compares by a happy thought, the soul to a steady white central light and the mental (Anthakarana) and animal or sensory planes to ever changing red and blue lights surrounding the central light "As a lamp sheltered from wind, flickereth not"—Gita.

Sakti is the Chit of the compound 'Satchidanandam', This Sakti is the power of Sat, 'That which exists' or its other aspects, in which aspect alone, God is manifest to the world and all created beings, and the relation of God to the world is made possible by this Power in its aspect of Intelligence, Chit or Gnanam or Grace or Love. In His aspect of Divine Force, or energy, Kriya Sakti, He acts on Maya or Mulaprakriti and starts creation or evolution.

Hence God is called 'Gnana-Kriya-Swarupan'.

பெருமைக்கும் நுண்மைக்கும் பேர்அருட்கும் பேற்றின்
அருமைக்கும் ஒப்பின்மை யான். ௩

3. In His greatness, in His subtlety, in His boundless Grace, in the priceless benefit He confers on man, He is beyond all comparison.

He is great and subtle and hence called Brahman; He is all Love, and hence called Sivam; He is beneficent and hence called Sankar.

Greatness and littleness are terms derived from quantity and hence relation to matter. He is the greatest of the great as he must envelope everything contained in space. He is least of the least as He must be present in the least conceivable atom. But the terms do not describe His real nature and hence liable to cause error in thought, and these are not correct terms to describe what is Pure intelligence and All Love. Hence the superiority of the terms Sivam and Sankar. In no other religions, have we specific terms naming God as All Love and All Benevolence.

ஆக்கி எவையும் அளித்தா சுடன்அடங்கப்
போக்கும்அவன் போகாப் புகல். ௪

4. He it is who originates everything, sustains it, and when everything is destroyed and resolved into its primordial Mala, He alone remains, the last refuge from which there is no return.

God is here shown as the author of Panchakrityas, Srishti, Sthiti, Samhara, Trobhava, and Anugraha. It is further implied that these functions are not different and carried on by different Beings and at different times. The first three involve mere change. Samhara; the fourth is temporary rest and the fifth is eternal rest in Bliss. The ordinary conception of the Trimurthis do not give a place for the last two functions of the supreme.

The Upanishads distinctly recognize Brahman or Sivam as Thuriyam, the fourth, "Chathurtham," "Adwaitam" "one without a second".

"Sivam adwaitam santam, chaturtham manyante",—Ramatapani Upanishad.

அருவும் உருவும் அறிஞர்க் கறிவாம்
உருவம் உடையான் உளன். ௫

5. He is a Rupi (one with form), an Arupi (formless) and He is a Ruparupi (one with and without form). To the wise, He is Pure Chit, Gnana or Intelligence.

God is capable of all these forms which are assumed for the sake of man inasmuch as He is pure Intelligence. His form is not of matter, material. Form and Formless are often misunderstood as being equivalent to Personal and Impersonal. Matter is also formless; to deny to God that he can take form is to deny his omnipotence and limit his nature. The distinction is from our stand-point. When we begin to identify him with anything we can know, from the lowest tatwa to ourself (Atma), then this is personal and anthropomorphic. When you regard these merely as the symbol, there is no anthropomorphism. The distinction does not rest on your calling the Supreme, 'Siva' or 'Sivam', 'He' or 'it'. God has form, is formless; He is he, she and it; He is personal and impersonal and yet none of these. To regard God as Satchidananda (Somskanda, Sa, uma, skanda) is not a personal conception. This chit includes both Ichcha (will) and Kriya (force), but to compare and identify this intelligence and will &c., with our intelligence is anthropomorphic.

பல்லா ருயிர்உணரும் பான்மையென மேல்ஒருவன்
இல்லாதான் எங்கள் இறை ௬

6. Our Lord unlike the souls which can only understand with His light, has no one superior to him.

ஆறு அறிவாய் அகலான் அடியவர்க்கு
வாணோடர் காணாத மன். ௭

7. To the wise, who approach His feet, He dwells in their hearts inseparably as the Supreme Intelligence. He has not been comprehended even by the Devas.

Only those, whether among Devas or men, who love Him, can see Him; and others, though they may be so highly placed as the

Devas, cannot know Him. This couplet shows the way God shows His grace to man.

எங்கும் எவையும் எரியுறுநீர் போல்ஏகம்
தங்கும்அவன் தானே தனி. ௮

8. He is one with Chit and Achit (soul and nonsoul) like heat in hot water; yet He is not one whith them.

This is His Adwaitha relation with the world and souls. In His relation with the world, He is one with it and yet in Himself, He is separate and is not affected by the contact and does not suffer any change.

நலமிலன் நண்ணார்க்கு நண்ணினார்க்கு நல்லன்
சலமிலன் பேர்சங் கரன். ௯

9. He will not be good to those who approach Him not. He is good to those who approach Him. Yet, He has no partiality, likes nor dislikes. He is called Sankara as He is beneficent.

The root meaning of Sankara is Doer of Good. His actions are not determined by mere whim or caprice but they are determined by His own Law. the law of Karma; good or bad is meted out according to each one's deserts. His mercy and justice are thus reconciled. c. f. 'The same am I amid all beings; there is none hateful to me nor dear. They verily who worship me with devotion, they are in me and I in them'. Gita iii. 29.

•

உன்னுமுள தையம் இலதுணர்வாய் ஓவாது
மன்னுபவம் தீர்க்கும் மருந்து. க௰

10. Yes. Love and contemplate on Him. You can know him without doubt. He will never be separated from your heart. He is the supreme panacea which will cure you of your birth and re-birth.

• This shows the necessity for the worship of God.

இரண்டாம் அதிகாரம்

CHAPTER II

உயிரவை நிலை

NATURE OF THE SOUL

பிறந்தநாள் மேலும் பிறக்கும்நாள் போலும்
துறந்தோர் துறப்போர் தொகை. க

1. The number of those who have been freed and of those who are yet to attain Mukti (liberation) will equal the number of the days that are past since creation and of the days that are yet to come, *i. e.*, their number is endless.

This couplet postulates the existence of innumerble souls.

திரிமலத்தார் ஒன்றதனிற் சென்றார்கள் அன்றி
ஒருமலத்தா ராயும் உளர். உ

2. The souls are divided into those who have three malas, those who have two, and those who have one only.

The first are called *Sakalas* (a class of souls) possessing *Anava Maya* and *Karma Mala;* the second, *Pralayakalas* (a second class of souls), possessing Anava and Karma; and the third, *Vignanakalas*, (a third class of souls,) possessing *Anava Mala* alone.

மூன்றுதிறத் துள்ளாரும் மூலமலத் துள்ளார்கள்
தோன்றலர்தொத் துள்ளார் துணை. ௩

3. All those three classess possess the *Mula Mala, Anava*; the *Sakalas* alone are not conscious that they are in *bandha* (bound) condition.

The other two classes know their inferiority and strive to perfect themselves. Man alone in his foolish pride knows not himself and does not strive to know his maker.

கண்டவற்றை நாளும் கனவிற் கலங்கியிடுந்
திண்டிறலுக் கென்னோ செயல். ௪

4. Of what avail is that power which confuses in dreams, its experiences during the waking state?

That is to say, soul's intelligence is of an inferior order, is limited and not to be compared to the intelligence of the Supreme Being.

Cf. Thayamanavar.

"அறியாமை மேலிட்டு அறிவின்றி நிற்கும்
குறியேற்கு அறிவென்ற கோலம்—வறிதேயாம்
நீயுணர்த்த நான்உணரும் நேசத்தாலோ அறிவென்
றேயெனக்குஓர் நாமம்இட்ட தே."

பொறியின்றி ஒன்றும் புணராத புந்திக்(கு)
அறிவென்ற பேர்நன் றற! ௫

5. The name "Intelligence" (அறிவு) is really appropriate to the soul which cannot understand except in conjunction with the senses!

ஒளியும் இருளும் உலகும் அலர்கண்
தெளிவி லெனில்என் செய? ௬

6. What can the light of the sun, and its absence, and the world affect, if there is no light in the eye?

God is the sun, darkness, Anava, and the soul, the eye. The soul is not non-intelligent though it is dependent on God and is affected by darkness.

சத்தசத்தைச் சாரா தசத்தறியா தங்கண்இவை
உய்த்தல்சத சத்தாம் உயிர். ௭

7. The *Sat* (reality) cannot perceive *Asat* (unreality.) *Asat* cannot perceive anything. That which is united to both and understands both is sat-asat or the soul.

As nothing lies outside God and as He is pure intelligence, He has no necessity to perceive anything as an object. Asat is object and cannot perceive its subject. Soul is therefore neither non-intelligent nor pure intelligence.

இருளில் இருளாகி எல்லிடத்தில் எல்லாம்
பொருள்கள் இலதோ புவி ? அ

8. Are there not objects in this world which become dark in darkness and light in light?

These are the eye, the mirror and *Akas* (ether.) As compared to the soul, the eye loses its power of seeing in darkness and recovers it in light. The others become dark or bright as darkness or light surrounds them (See further separate note on chapter VI.)

ஊமன்கண் போல ஒளியும் மிகஇருளே
யாமன்கண் காணா தவை. ௯

9. Like the owl which cannot see even in bright sunlight, the souls (though present in God) cannot perceive God, owing to its connection with *Anava Mala.*

அன்றளவும் ஆற்றுமுயிர் அந்தோ 'அருள்தெரிவ(து)
என்றளவொன் றில்லா இடர் ! க௰

10. Oh! when will the long suffering lose their sufferings and enjoy Bliss by reaching His Arul or Gnan!

மூன்றாம் அதிகாரம்

CHAPTER III

இருள்மல நிலை

NATURE OF PASA OR DARKNESS

துன்றும் பவத்துயரும் இன்பும் துணைப்பொருளும்
இன்றென்ப தெவ்வாறும் இல். க

1. The everlong misery of death and brith, and Eternal Bliss and the Presence of Divine Grace are all veiled from us by *Anana Mala* without making its own presence felt.

Compare with this, Chapter 13. Gita Verses 4, '5 and 6, which describe Maya (Kshetra) and Verses 7 to 11, which distinguish Gnana from Agnana (Anava).

இருளான தன்றி இலதெவையும் ஏகப்
பொருளாகி நிற்கும் பொருள். உ

2. That which hides all objects and makes them appear as one is nothing but darkness (Pasa or Ignorance).

ஒருபொருளுங் காட்டா திருள்உருவங் காட்டும்
இருபொருளுங் காட்டா திது. ௩

3. The darkness, though it hides everything else will show itself. But this *Anava Mala* will neither show itself nor anything else.

அன்றளவி உள்ளொளியோ டாவி யிடையடங்கி
இன்றளவும் நின்ற திருள். ௪

4. This darkness lasts to this day covering the soul only, though it is present eternally with the supreme Light in the soul.

பலரைப் புணர்ந்துமிருட் பாவைக்குண் டென்றும்
கணவற்குத் தோன்றாத கற்பு. ௫

5. Though this dark damsel embraces everybody, its want of virtue is not perceived by anybody.

பன்மொழிகள் என்உணரும் பான்மை தெரியாத
தன்மையிரு ளார்தந் தது. ௬

6. Why waste many words? It is by this darkness, we are not able to perceive the truth (of the distinction of the three *Padarthas.*)

The three Padarthas are what are called variously, *Pathi Pasu and Pasa*; Para, Jiva (soul) and Jagat (Matter); *Iswara, Chit* and *Achit.*

இருள்இன்றேல் துன்பென் உயிரியல்பேல் போக்கும்
பொருள்உண்டேல் ஒன்றாகப் போம். ௭

7. Why is there human suffering if there is no darkness? If it is the soul's inherent quality (it cannot be removed); If God can remove it, the soul itself will perish.

The first is in answer to the theory of regarding the darkness as nonentity or *mitya* and the second to regarding it as an attribute. The relation between soul and Anava and Maya (note the distinction between these two) is not that of reality and illusion nor that of substance and attribute, nor that of substance and phenomena, nor that of cause and effect. The simple relation is that of subject and object both in their substantive and phenomenal aspects, but what this 'simple relation', is it is difficult to conceive and explain adequately, but it is called Adwaitha and the nearest analogy to the connection of mind and body (soul and mala) is that of vowel and consonant. The relation between substance and phenomena is not to be understood as between reality and illusion.

ஆசாதி யேல்அணைவ காரணமென் முத்தியிலே
பேசா தகவும் பிணி, அ

8. If the Anava is not eternal and became connected with the soul at any intermediate time, how did the soul get it? Such darkness may cover it even in mukti for no reason.

ஒன்று மிகினும் ஒளிகவரா தேல்உள்ளம்
என்றும் அகலா திருள். ௯

9. Even when the dark Anava increases, the light of the lamp (Maya) will remove it a little. If it cannot, then the darkness cannot be removed at any time.

Darkness can be removed slightly by a light, but can be removed completely by the bright light of the sun. The soul lying unconscious in the deep waters of Anava recovers its consciousness a little when by the action of the wind and wave (Karma and Maya), its head is raised above the waters a little and the cool breath passes over its face. But it has no hope till the Lordly Seaman comes and lifts it into His adamantine boat.

விடிவா மளவும் விளக்கனைய மாயை
வடிவாதி கன்மத்து வந்து. ௧௰

10. Like the lamp which loses its brightness at day-break before the Bright sun, so Maya enlightens the soul by its various forms of body, senses &c., as long as the night of Karma lasts.

நான்காம் அதிகாரம்

CHAPTER IV

அருளது நிலை

NATURE OF THE DIVINE GRACE *(ARUL)*

அருளிற் பெரிய தகிலத்தில் வேண்டும்
பொருளிற் றலையிலது போல். க

1. There is nothing superior to *Arul* in this world, as there can be nothing superior to the supreme object of man's desire.

பெருக்க நுகர்வினை பேரொளியாய் எங்கும்
அருக்கன்என நிற்கும் அருள். உ

2. Like the action of the sun upon the earth, *Arul* is the Great Light which illuminates everything (Chit and Achit), and causes souls to perform Karma, and to enjoy the fruits of such Karma.

The sun does not shine everywhere and not even equally. But there is nothing which God does not illuminate and equally well.

ஊன்அறியா தொன்றும் உயிர்அறியா தொன்றும்இவை
தான்அறியா தார்அறிவார் தான். ந

3. The body cannot know anything as it is Asat; the soul cannot understand of itself being ignorant; then how can the soul understand, unless the supreme *Arul* illuminates its understanding?

பால்ஆழி மீன்ஆளும் பான்மைத் தருள்உயிர்கள்
மால்ஆழி ஆளும் மறித்து. ச

4. Like the fish in the milky ocean, the souls, instead of partaking of that heavenly joy (which surrounds it), wallow in the misery of Maya.

அணுகு துணையறியா ஆற்றோனில் ஐந்தும்
உணர்வை உணரா துயிர். ௫

5. Like the person who walks his way without knowing that his protector is following him, and like the five senses which do not understand the soul, the soul does not know its Lord.

தரையை அறியாது தாமே திரிவோர்
புரையை உணரார் புவி. ௬

6. Like the persons who walk upon the earth without knowing that the earth it is that supports them, the souls do not understand that it is the Lord that sustains and supports them.

மலைகெடுத்தோர் மண்கெடுத்தோர் வான்கெடுத்தோர்
தலைகெடுத்தோர் தற்கேடர் தாம். [ஞானம்

7. Those who do not know themselves, go and search for the Allwise elsewhere, just as the person who, being on the top of the hill, searches for the hill, who, walking on earth, tries to discover it, and to discover the Akas, while he himself is in it.

வெள்ளத்துள் நாவற்றி எங்கும் விடிந்திருளாம்
கள்ளத் தலைவர் கடன். ௮

8. The deceitful are like those who feel thirsty while being in water up to their neck, and who do not see even after day-break.

பரப்பமைந்து கேண்மின் இது பாற்கலன்மேல் பூசை
கரப்பருந்த நாடும் கடன். ௯

9. Rest the soul on the Blissful Love, after subduing your active passions. As the cat while on the milk pot, flies at a rat, (thy passions hanker after small pleasures).

c. f. 'The objects of sense save those of flavour turn away from an abstemious person, and even flavour turneth away from him after he has seen the Supreme'-ii. 59—Gita.

இற்றை வரை இயைந்தும் ஏதும் பழக்கம் இலா
வெற்றுயிர்க்கு வீடு மிகை. ௧௰

10. It is too much to expect Moksha for the empty soul, which though in contact with *Arul*, till this day, has not become familiar with it.

ஐந்தாம் அதிகாரம்

CHAPTER V

அருளுரு நிலை

THE NATURE OF THE DIVINE GURU

அறியாமை உள்நின் றளித்ததே காணும்
குறியாக நீங்காத கோ. ௧

1. The same Lord who, never separate, was sustaining you, unseen, in your *bandha* condition, appears as the visible Guru.

அகத்துறுநோய்க் குள்ளினரை அன்றி அதனைச்
சகத்தவரும் காண்பரோ தான்? ௨

2. Will any persons other than intimate relations know the secret disease afflicting a person?

அருளா வகையால் அருள்புரிய வந்த
பொருள்ஆர் அறிவார் புவி? ௩

3. How can the world know Him who, without being known, came down to breathe his Grace?

பொய்இருண்ட சிந்தைப் பொறியிலார் போதமாம்
மெய்இரண்டும் காணார் மிக. ௪

4. The ignorant with dark thoughts cannot feel the *Arul* and see the *Arul Guru.*

பார்வையென மாக்களைமுன் பற்றிப் பிடித்தற்காம்
போர்வையெனக் காணார் புவி. ௫

5. The world cannot know that His human form, like a decoy, is assumed for snaring men.

c. f. Gita. Chapter ix. 11.

எமக்கென் எவனுக் கெவைதெரியும் அவ்வத்
தமக்கவனை வேண்டத் தவிர். ௬

6. Cease thinking, 'Of what use is He to me?' Who can learn anything, as the Shastras themselves require the Divine Guru for their elucidation?

விடநகுலம் மேவினும்மெய்ப் பாவகனின் மீளும்
கடனிலிருள் போவதிவன் கண். ௭

7. The magician who chants the *mongoose mantra*, not the mongoose itself, will remove the effects of snake-bite. Accordingly, the look of the Divine Guru dispels spiritual darkness.

அகலத் தரும்அருளை ஆக்கும்வினை நீக்கும்
சகலர்க்கு வந்தருளும் தான். ௮

8. To the *Vignanakalas* and *Pralayakalas*, the Lord will show His Grace without assuming any form. To the *Sakalas*, who have got rid of their mala, He will show His Grace assuming a human form.*

ஆர்அறிவார் எல்லாம் அகன்ற நெறிஅருளும்
பேரறிவான் வாராத பின். ௯

* The following interpretation seems to be more in comformity with the original:—

The Supreme Being Graces His Divine wisdom to the *vijnanakalas* intuitively, to the *Pralayakalas* by manifesting His natural Divine-form and to the *sakalas* by working through a perfected sul, viz; Guru. —Editor.

9. Who will know the truth, if the Bliss conferring All-wise does not come down (as the Divine Guru)?

ஞானம் இவன்ஒழிய நண்ணியிடும் நற்கல்அனல்
பானு ஒழியப் படின். ௧௰

10. Gnanam can arise without the Divine Guru, if the pure sun-stone (crystal) can emit fire without the sun.

ஆறாம் அதிகாரம்

CHAPTER VI

அறியும் நெறி

LIGHT ON THE PATH

நீடும் இருவினைகள் நேராக நேராதல்
கூடும்இறை சத்தி கொளல். க

1. When the unequal good and evil become balanced *(Iruvinaioppu)*, the Lord's Grace descends on him.

c. f. The man whom these torment not, balanced in pain and pleasure, tranquil, he is fitted for immortality. Gita, ii 15.

ஏகன் அனேகன் இருள்கருமம் மாயைஇரண்
டாகஇவை ஆறாதி யில். உ

2. The one God, the many souls, the dark *Anava*, *Karma*, the *Suddha* and *Asuddha Mayas*, all these six are eternal.

c. f. Know thou that Prakriti and Purusha are both without beginning'. Gita xiii. 19.

செய்வானும் செய்வினையும் சேர்பயனும் சேர்ப்பவனும்
உய்வான் உளன்என் றுணர். ௩

3. To be saved, understand you have got to face the soul performing *Karma*, the performed *Karma*, and their effects and the Lord who actuates *Karma*.

c. f. Verses 20, 21 and 22 which express exactly the same ideas.

ஊன்உயிரால் வாழும் ஒருமைத்தே ஊனொடுயிர்
தான்உணர்வோ டொன்றும் தரம். ௪

4. As the soul vivifies the body, so it is that the embodied soul is vivified in union with the Supreme Intelligence.

தன்நிறமும் பல்நிறமும் தானுங்கற் றன்மைதரும்
பொன்நிறம்போல் மன்னிறம்இப் பூ. ௫

5. As the crystal reflects itself and several colours in the light of the sun, so the world is related to the Light of the Lord.

These 3 couplets show the way of God in dealing with the world.

கண்டொல்லை காணும்நெறி கண்உயிர் நாப்பண்நில்லை
உண்டில்லை அல்ல தொளி. ௬

6. The intelligent soul can see through the eye only in union with the Supreme Light. Otherwise it cannot understand.

c. f. "Even performing all actions, always depending on me, He, through my Grace obtains the imperishable and eternal seat" Gita, xviii, 56.

புன்செயலி னோடும் புலன்செயல்போல் நின்செயலை
மன்செயல தாக மதி. ௭

7. As the senses obey the lower passions so consider your acts as those of the Lord.

c. f. Dedicating in thought all actions to me, be constantly given up to me, placing your thoughts on me', Gita 18, 57, also 3-30

ஓராதே ஒன்றையும்உற் றுன்னாதே நீமுந்திப்
பாராதே பார்த்ததனைப் பார். ௮

8. Don't try to fathom out the Supreme Intelligence. Don't try to think out the one in your mind. Don't try to see it before you (as an object). Then perceive the Light which enlightens you.

களியே மிகுபுலனா மாய்க்கருதி ஞான
ஒளியே ஒளியாய் ஒளி. ௯

9. Feel the resulting Bliss as thy only sensation, and lose thyself in the only Light of Wisdom.

கண்டபடி யேகண்டு காணாமை காணாமல்
கொண்டபடி யேகொண் டிரு. ௧௦

10. Perceive the light as It manifested Itself to you; and that so, the darkness may not cover you again. Remain as you were lost in the Light.

ஏழாம் அதிகாரம்

CHAPTER VII

உயிரவை விளக்கம்

ATMAPRAKASA

தூநிழலார் தற்காருஞ் சொல்லார் தொகுமிதுபோல்
தான் அதுவாய் நிற்குந் தரம். ௧

1. None need advise any one to seek the cool shade. This is the way the soul becomes one with That.

The person under the burning sun has his shadow cast down (preserves his individuality) in addition to the sufferings. Under the cool shade his own shadow is lost and Bliss is obtained.

தித்திக்கும் பால்தானும் கைக்கும் திருந்திடுநாப்
பித்தத்தில் தான்தவிர்ந்த பின். ௨

2. The sweet milk will taste bitter during bilious affection. The tongue will recover its taste on recovering from the malady.

You don't call the malady and the bitterness false or mitya. But where are they after the remedy is applied? The bitterness was not present in the milk nor outside the tongue nor inherent in it. This is the way of attaining Moksha or freedom. Similarly the presence of snake in the rope and silver in the shell. The defect should be traced to the eye and it is not outside it nor inherent in it and while the defect lasts, it is true.

காண்பான் ஒளியிருளிற் காட்டிடவும் தான்கண்ட
வீண்பாவம் எந்நாள் விடும்? ௩

3. Oh! for the day, when the Atma will lose the sin of fancying itself as the seer, while it sees only in its surrounding darkness with the aid of the light.

Nobody could say that the inability of the eye to see in darkness is no inherent defect of the eye, and that it is all an illusion that the eye cannot see in darkness, which illusion will vanish when the eye fancies it can see in darkness. Then again you have to distinguish this defect of the eye with the surrounding darkness. That this is separate from the darkness is shown by the animals of the feline species being able to see in darkness. And except with the aid of the lamp or sun, your own eye cannot see nor drive away the darkness. This inability to see without the light is what distinguishes the freed Atma from the Paramatma and this inability is part of its nature. The calaract of the eye and the darkness stand in the place of ignorance or Avidya, which is not part of the inherent nature of the Atma and yet is not outside it. This ignorance or Anaa or Ahankar or Avidya has again to be distinguished from Maya, the material cause of the universe and the body which as they evolve bring out the soul's intelligence into play little by little, as the lamp helps the eye in darkness but fades away before the rising sun of Supreme Intelligence.

> பேரின்பமதாய்ச் செறியும் பொருள்நீ
> நின்னையன்றிச் செறியாப் பொருள்யான்

C. f. The undiscerning man who being of an unrefined understanding, sees the agent in the immaculate self, sees not rightly, Gita 18-16.

ஒளியும் இருளும் ஒருமைத்துப் பன்மை
தெளிவு தெளியார் செயல். ௪

4. To the enlightened and the ignorant, the distinct light and darkness are one and the same thing.

To the blind, both light and darkness will appear as darkness. The man with perfect sight though he could distinguish light from darkness cannot see darkness in the presence of the light.

கிடைக்கத் தகுமேறற் கேண்மையார்க் கல்லால்
எடுத்துச் சுமப்பானை இன்று? ௫

5. Except the really loving who could approach Him now, who carries all the burdens of others?

Herein is indicated the true basis of the doctrine of vicarious atonement. If one regards his actions as those of the Lord as directed in the 10th Sutra of Sivgnanabodham, he becomes freed of the result of his Agamya Karma, whatever he might do, and the

Lord takes on his burdens. But till the Jiva attains to this condition, he must bear the result of his own Karma, *c. f.* He who has no feeling of egoism, and whose mind is not tainted even though he kills all these people, kills not, is not fettered by the action.' Gita 18-17.

வஞ்ச முடன்ஒருவன் வைத்த நிதிகவரத்
துஞ்சினனோ போயினனோ சொல். ௬

6. When a thief fraudulently walks away with a treasure-trove, say, was the other sleeping or awake?

தனக்கு நிழல்இன்றும் ஒளிகவரும் தம்ப
மெனக்கவர நில்லா திருள். ௭

7. As the crystal pillar throws no shade when it comes wholly under the rays of the sun, lose yourself in That, and your darkness will disappear.

உற்கைதரும் பொற்கை யுடையவர்போல் உண்மைப்பின்
நிற்க அருளார் நிலை. ௮

8. As the holder of the lighted torch intent on finding a thing stands behind the light, so, to stand behind the Arul, is the true path of uniting thyself to the Arul.

ஐம்புலனாற் றாம்கண்ட தென்றால் அதுவொழிய
ஐம்புலன்ஆர் தாம்ஆர் அதற்கு ? ௯

9. If *That* is perceivable by you, by your five senses, where are you and where are the five senses, except in the presence of *That*?

தாமே தருமவரைத் தன்வலியி னாற்கருத
லாமே இவன்ஆர் அதற்கு ? ௧௰

10. Could a man fancy that he had himself forced one who is able to confer a benefit Himself? What is he before the Lord (Whose grace he attains)?

எட்டாம் அதிகாரம்

CHAPTER VIII

இன்புறு நிலை

THE NATURE OF SUPREME BLISS

இன்புறுவார் துன்பார் இருளின் எழுஞ்சுடரின்
பின்புகுவார் முன்புகுவார் பின். ௧

1. He who places his self behind the Light of Truth, arising out of darkness, attains Bliss. He who places his self before it endures pain.

இருவர் மடந்தையருக் கென்பயன் இன் புண்டாம்
ஒருவன் ஒருத்தி உறின். ௨

2. How can two women attain pleasure? Pleasure is derived in the mutual love of man and woman.

இன்பதனை எய்துவார்க் கீயும் அவர்க்குருவாட்
இன்பகன மாதலினால் இல். ௩

3. The Lord confers Ananḍa on those who reach Him. As He is Ananda-Maya, He does not enjoy Himself.

தாடலைபோற் கூடிஅவை தான்நிகழா வேற்றின்பக்
கூடலைநீ ஏகமெனக் கொள். ௪

4. As the two words composing 'தாடலை' appear as one, so consider your union with the supreme Bliss as one.

ஒன்ருலும் ஒன்ரு இரண்டாலும் ஓசையெழா(து)
என்ருல்ஒன் றன்றிரண்டும் இல். ௫

5. If the Paramatma and Atma are one, then there is no union in Moksha. If they are two, no such distinction is perceived in Moksha. Therefore, they are neither one, nor two.

This is the true definition of *Adwaita.*

உற்ருரும் பெற்ருரும் ஓவா துரையொழியப்
பற்ருரும் அற்ருர் பவம். ௬

6. Those who attained to Moksha, and to the Samadhi can never be separated from the Supreme. Those who have lost their speech have attained to freedom from births.

பேய்ஒன்றுந் தன்மை பிறக்கு மளவும்இனி
நீஒன்றுஞ் செய்யாது நில். ௭

7. Till you become like a man possessed of the devil, do not perform any actions (of your own will).

ஒண்பொருட்கண் உற்ருர்க் குறுபயனே யல்லாது
கண்படுப்போர் கைப்பொருள்போற் காண். ௮

8. Those who have attained to the Glorious Truth, feel nothing but the resulting Bliss and not the means by which they attained to the end, just as the sleeper drops (unconsciously) the thing held in his hand.

The freed drop the Sadhana one by one unconsciously and not wilfully as they attain to the Sadhya or Palan. How foolishly do the half-educated think they can get on without the forms of Religion and how conceited they are in thinking low of such forms!

மூன்றாய தன்மைஅவர் தம்மின் மிகமுயங்கித்
தோன்றாத இன்பமதென் சொல். ௯

9. Lo! the Bliss which results when the relation of Gnata, Gneya and Gnana are completely lost and all become one! who can describe it?

இன்பில் இனிதென்றல் இன்றுண்டேல் இன்றுண்டாம்
அன்பு நிலையே அது. ௧௰

10. The supreme Happiness of Moksha one will attain even now, if he possesses (undying) love, as Love is its very form.

ஒன்பதாம் அதிகாரம்

CHAPTER IX

அஞ்செழுத்தருள் நிலை

THE TRUTH OF PANCHAKSHARA

அருள்நூலும் ஆரணமும் அல்லாதும் ஐந்தின்
பொருள்நூல் தெரியப் புகின். ௧

1. The Agama and the Veda and other Shastras only explain the truth of Panchakshara.

இறைசத்தி பாசம் எழில்மாயை ஆவி
உறநிற்கும் ஓங்காரத் துள். ௨

2. The Lord, His Sakti, *Pasa (Anava), Maya* and soul are all comprised in the Pranava.

ஊன நடனம் ஒருபால் ஒருபாலாம்
ஞான நடம் தான்நடுவே நாடு. ௩

3. The Lord's manifestation in nature is on one side, and His Divine Manifestation on the other side; and look for the self in the middle.

விரியமந ரோவியவ்வை மீளவிடா சித்தம்
பெரியவினை தீரிற் பெறும். ௪

4. The self is pulled down by its Mala and Maya and when it gets rid of its Mala, it will attain Divine nature.

மாலார் திரோத மலமுதலா மாறுமோ
மேலாசி மீளா விடின்! ௫

5. Pronounce the Panchakshara with *Si* as first syllable; you cannot get rid of Mala by pronouncing it with *Na* as first syllable.

ஆராதி ஆதாரம் அந்தோ அதுமீண்டு
பாராது மேல்ஓதும் பற்று! * ௬

6. The habit of pronouncing it with *Na* as first syllable is alas! begotten by not considering what is the true support.

சிவம்முதலே ஆமாறு சேருமேல் தீரும்
பவம்இதுநீ ஓதும் படி. ௭

7. If you pronounce it with Siva as first syllable your births will cease. This is the proper way of pronouncing it.

வாசி யருளியவை வாழ்விக்கும் மற்றதுவே
ஆசில் உருவமுமாம் அங்கு. † ௮

8. The syllable 'Va' will lead the Soul (Ya) to the Lord (Si) and confer Bliss. This Arul (Va) is the spotless form of the Lord.

---

* The interpretation may be worded thus:—

Adore and pronounce the mystic letters as above (i. e., with *Sivam* as first); it is the real support. It is pitiable not to heed it, and to continue to pronounce with *Tiroda*-Na-as first.
—Editor.

† The latter part of the couplet may be taken to mean that *Va*(வ) itself becomes the soul's form as well. —Editor.

ஆசில்நவா நாப்பண் அடையா தருளினால்
வாசியிடை நிற்கை வழக்கு. ௯

9. The soul (Ya) will not stand between Thirodana Sakti (Na) and Arul Sakti (Va). By the Grace of God, its proper place is between God's Arul (Va) and God (Si).

எல்லா வகையும் இயம்பும் இவன் அகன்று
நில்லா வகையை நினைந்து. ௧௰

10. Thus all the various means (Sadhana) are declared, so that the self may not be separated from the Lord's Grace.

பத்தாம் அதிகாரம்

CHAPTER X

அணைந்தோர் தன்மை

THE NATURE OF THE SANCTIFIED OR JIVAN MUKTAS

ஓங்குணர்வின் உள்ளடங்கி உள்ளத்துள் இன்பொடுங்கத்
தூங்குவர்மற் றேதுண்டு சொல்? க

1. They sleep, hid in the bosom of the Supreme Intelligence, the Supreme Bliss hid in their hearts, Why need more words?

c. f. Mindful of me, their life hidden in me,......ever conversing about me, they are content and joyful'—Gita X, 9. In them out of compassion, *dwelling within their self*, I destroy the ignorance born darkness by the shining lamp of wisdom' Gita x. 11.

ஐந்தொழிலும் காரணர்க ளாம்தொழிலும் போகநுகர்
வெந்தொழிலும் மேவார் மிக. உ

2. They will not attain to the powers of the Supreme Lord, nor to the powers of the Trinity, nor will they lead the path and actions leading to their enjoyment in the Devaloka.

எல்லாம் அறியும் அறிவுறினும் ஈங்கிவர்ஒன்
றல்லா தறியார் அற. ௩

3. The Jivan Muktas, though possessed of omniscience, will have no cognition of all others But The One.

புலன் அடக்கித் தம்முதற்கட் புக்குறுவார் போதார்
தலம்நடக்கும் ஆமை தக. ௪

4. Just as the tortoise draws its head and organs into itself when meeting any passers-by, so the Jivan Mukta will, when meeting any sense experience, withdraw himself from his senses and enter into the Supreme Self.

c. f. The same simile in Gita ii. 58.

அவனை அகன் றெங்கின்றும் ஆங்கவனும் எங்கும்
இவனையொழிந் துண்டாதல் இல். ௫

5. In that all that exist, He is present. There is no such thing either in which the freed spirit, which has become Himself, is not present.

The freed soul is as omnipresent as the supreme.

உள்ளும் புறம்பும் ஒருதன்மைக் காட்சியருக்(கு)
எள்ளுந் திறம்ஏதும் இல். ௬

6. To Them everything, outside and inside, will appear as one (as Gnanamaya). They will not look down on anything as inferior.*

உறுந்தொழிற்குத் தக்க பயன்உலகந் தத்தம்
வறுந்தொழிற்கு வாய்மை பயன். ௭

7. The worldly pleasures are the proper result of actions done by the self. The actions done by those who have lost their pride of self, lead them to the truth.

* The idea is that the perfected see the Divine presence in the outer world as well as in their inner self and so for them there is nothing to be detested (nor is there anything to be liked). —Editor.

c. *f.* "The self restrained moving among sense objects with senses free from attraction and repulsion, self controlled goeth to Peace" Gita ii. 64. also. iii. 7 to 9.

ஏன்ற வினைஉடலோ டேகும்இடை யேறும்வினை
தோன்றில் அருளே சுடும். அ

8. Prarabdha karma will cease with the death of the body. Agamya Karma arising now will be burnt up by the Divine Arul.

மும்மை தரும்வினைகள் மூளாவாம் மூதறிவோர்க்(கு)
அம்மையும் இம்மையே யாம். கூ

9. No Karma which induce births will attach to the Gnani. To him, this life and the next makes no difference.

கள்ளத் தலைவர் துயர்கருதித் தங்கருணை
வெள்ளத் தலைவர் மிக. ௧௦

10. Out of the depths of their love, they are troubled and tossed about for the sorrows of their erring kind.

திருச்சிற்றம்பலம்.

Tiruchitrambalam.

Special Note on Chapter VI

This chapter contains the cream of the Adwaita Siddhanta. The first step in the path is to attain that tranquil and equable state when both pleasure and pain induce neither liking nor hate (வேண்டுதல் வேண்டாமை யிலாமை). The next step is to know the three Padarthas, the three postulates of existence (2nd Kural) and to understand their relation (3, 4 and 5 Kurals). Without this sense of discrimination and knowledge, your progress will only be impeded. The 4th Kural defines this Adwaita relation very clearly and by means of a parallel, Prana (consonant) and Prani (vowel) and Sarira and Sarirani. After we understood the nature of the three Padarthas, the conviction (not lip deep acknowledgment) must dawn in our minds that it is possible only for us to understand and progress with the Light of the Supreme Wisdom (6th Sutra). Following this conviction, we are enjoined to dedicate all our acts to the Lord, that is that in whatever we do, we should not consider that it is we that are acting (7th Sutra). When we have reached this step, we have reached the condition of jivanmukta and our bonds fall off. When the bonds fall off, the Atma regains its own self (Atma Darsan), but it does not merely stop there. It becomes covered and enveloped with the Supreme Ananda and Light; but if it should retain this condition, it should not hanker after seeing this Light (8th Kural) and when it so loses itself, its individuality ceases (நான் கெட்டவா), then it attains the Supreme state (சிவமானவா) (9 and 10th Kurals). The figure in the 5th Kural should be properly understood. The crystal

stands for the Soul. The reflection of the sun in it for God's presence in man; the sun for God; and the colours reflected in the crystal for the Pasa, Upadhis, (Mala, Maya and Karma). In the absence of the sun, the crystal is dark and cannot reflect itself, nor the sun nor the colours. So in the Kevala condition, the Soul is ignorant of self, of the world and of God. After Sun-dawn, the clouds intervene between the mirror and the sun, the sun's light and the crystal's light is not perceived owing to the interposition, and what is seen well is the many coloured cloud and this reflection is possible in the light of the sun only. So in the Sakala condition, the Soul regains consciousness of self and the Supreme self, but now and anon it forgets itself and God by the interposition of the Pasa (Karma &c.,) which Karma &c., can be only actuated by the Sat (3rd Kural). At noon, in the fierce light of the Sun, the clouds are dissipated away, its reflection in the mirror is perfect, and the mirror also shines brightest and it is hardly distinguishable in the sun's light and reflections. In fact when you look at the mirror then, your sight is dazzled by the sun's reflections and you have got to turn away. So in the freed condition of the Soul (Suddha condition), the Pasa vanishes, the Soul is filled with the Supreme Bliss and Light, and the Soul is lost. Here be it noted that God, Sun, or clouds may be taken as substance, and the presence or reflection of God in man, the reflections in the mirror may be taken as Phenomenal. Now this simile which is used in the pages of the "Light of the East"- is confounded in all sorts of ways with no effort at logical précision. In pages 4 to 8 of the 2nd volume, again in page 288 of the same volume, this illustration occurs. In the first place, Atma (God) is compared to the mirror

before which there is neither darkness nor light nor any other. Mirror will be blue in the presence of the blue sky &c., and red before a red sky (சார்ந்த தன் வண்ணமாதல்) Jiva and Saguna Brahm (Logos) are reflections in the mirror. If you take away an object from the mirror, the mirror is self-luminous. Take away mind, the Atma (Man, God) is self-luminous. Here be it noted, the mirror is God (Atma); and the same simile is given in paras 8 and 12 of Deussen's Vedanta of Sankara (Brahmavadin Series). In page 288, it is stated, Jiva is one with Brahm as the reflection of the sun in the mirror is one with the sun. Mirror be it noted, stands here for the Upadis (Sthula and Sukshama). In the former case, there is no place for the sun and in the latter there is nothing which takes the place of the mirror as in the former case, *i. e.*, that which becomes one with whatever it becomes attached to. The confusion is apparent. Now the first proposition is "Atma is like a mirror." The wording is quite correct so far, but when we take Atma for Atma (Soul) or Paramatma (God), then comes the difference. We read for Atma, Atma (Soul) alone. If Atma here means God, then the 2nd proposition that the "mirror is self-luminous" must be true. But is the *mirror self-luminous*, at least in the sense we can call the sun self-luminous? No doubt, the mirror has a sort of luminosity of its own but this is not to be compared to the luminosity of the sun. The luminosity of the mirror is so weak that darkness can cover it, when its luminosity ceases altogether; and it can again be brightened by sun's luminous rays. The mirror is light but it cannot impart its light, to other things. The sun is light of light and imparts its light to other objects. No amount of darkness can cover the sun, nor maya, God. The mirror is

again to be distinguished from the reflections of the sun and you call it its reflection and not by any other name and you don't confound it at any time with the mirror or the clouds or blue sky reflected in the mirror. In the same way, the soul is light, inteligent (அறிவு) and it is covered by darkness (Agnanam) and by light (God's gnanasakti). And God is described as Swaparaprakasam (self-luminous and illumining other objects). The soul (Atma) is called அறிவு, and the God (Paramatma) is called அறிவிக்கும் அறிவு. The soul is the eye (கண் ஒளி), God is the sun (கதிர் ஒளி). By another figure, the soul is the Sarira (body) and God is Sarirani (life). Hence the importance of the phrase Soul of soul, Life of life and Light of light and Intelligence of intelligence. The 2nd word in each phrase stands in the position of our body to our mind. So the text "Ye are the temple of God" and the 4th Kural of this Chapter. Compare with this the following two extracts. Says Herebert Spencer, "Is it not just possible that there is a mode of being as much transcending intelligence and will as these transcend Mechanical Motion?" In this, intelligence and will stand for mind and Atma or soul, but we distinguish between Atma (Mind or Intelligence proper) and Antakarana, between what thinks and feels and wills and that which is conscious that it feels, wills and thinks; and the Being transcending Mind and mind will be the Paramatma. Consider again the following quotation from Brihadaranyaka: "God is to be seen, heard and contemplated and enjoyed in the soul. He is beyond the soul. His body is the soul. He penetrates into the recess of the soul." Nothing can be clearer than this text. This Soul and soul, this Atma and atma, this Self and self (The confusion in thought arises from the name which originally meant the human

spirit being applied to the supreme spirit also), are the two birds which dwell in the tree (human body); these are the two which "enter into the heart, the excellent divine abode" and these are the two which are in the 'inside of' of the human eye. The confusion of using the same word to denote and. connote two different things is really vicious and later writings and the present day systems have dropped such uses altogether, and the beginning of such change in nomenclature, and precision in the use of words is seen in the Gita, and Atma is distinguished from Paramatma, Purusha from Purushottama or Parama Purusha. Verse 22 of Chapter 13, is a characterestic verse in this respect as it gives all these names and the true definition of Sat as distinguished from Sat-asat.

> "Spectator, and Permitter, Supporter, Enjoyer,
> *Maheshwara*, thus is styled *Paramatman;*
> In this body *Parama Purusha.*"

In Mrs. Anni Beasant's translation, Maheshwara is translated, the great Ishwara, Paramatman as the supreme self, Parama Purusha as the Supreme Purusha; but the original words themselves will appeal to the Hindu mind with greater force and meaning and besides are more familiar. The usage of the words Self and self sanctioned by the great authority of Prof. MaxMuller leads to worse confusion and Mrs. Beasant carries this usage to a ludicrous extent. And none of the various translators of the Gita for instance agree in fixing the capitals to the proper word. For instance, in verse 24 of the same chapter, Mrs. Beasant uses capitals for all the three selfs, "some by meditation behold the Self in the Self by the Self," Mr. Telang (Sacred books series) uses small letter in all the three places. Mr. M. N. Dutt

uses capitals but modifies the two last by reading "in his (own) Self, by (his own) Self," which shows that the two last refer to the lower self. Telang interprets "See the self, *i. e.*, the soul, in the self *i. e.*, within themselves; by the self *i. e.*, by the mind. Mr. Kuppuswami Aiyar (Githartha Depika) intreprets first self as Paramatma, second, as body, and third as manas, which nearly tallies with Telang's and both following Sankara apparently. That this interpretation is faulty can be easily shown. Could man see God (Paramatma) by his senses, manas or by his atma. At least we hold that we cannot see the Pathi (Paramatma) by our Pasagnan (Senses and Manas) nor by our Pasugnan (Atmagnan or Intelligence) but by Pathignan or Brahmagnan or Sivagnan or in the words of Sri Krishna, "Through my Grece, he obtains the imperishable and eternal seat", xviii-56 and our reading would accordingly be

> "Behold the Self (Paramatma) in his own self
> (Atma) by the Self (by the aid of Paramatma)."

To return to our simile of crystal and colours again:- In the first case, (mirror is Atma), which we may take is the more orthodox simile, besides the objections we have already urged, that the mirror is not self luminous, we deny that it is any great merit of the mirror that it should become dark when darkness surrounds it and be light when Light surrounds it, and that that it is not a very great defect, regard being had to the definition of Atma, as Swamprakasam. This is real Swamprakasam indeed! In the words of our Acharya "The name Intelligence (அறிவு) is really appropriate to the soul which cannot understand except in conjunction with the senses!" and "Of what avail is that power which confuses in dreams, its experiences in the

waking state?" Now when we posit only God on the one hand and maya on the other, then the reflection of colour (maya) in the mirror (Atma-God) can only be called maya and not God; which conflicts with the second use of the simile, and a commonly received one too, that man is the reflection of God. There is no conscious life in man, there is no God in him, man is only maya, matter or illusion or delusion. His suffering is not a conscious suffering. The Ego does not suffer. It is maya that suffers. What reck we if the delusive maya suffers? Why take all this trouble to get rid of–what? Maya to get rid of maya? Illusion of Illusions! vain delusion! Why, drink and be merry, as long as you live (Lokayatha;) or put an end to your self as soon as possible (Buddhism). This very use of this simile by the Vedantist and the marked preference for the word 'Atma' which originally meant life, which Professor Deussen remarks was picked up from common life and even already shriviled to the *pronomen reflexivum* and which was slowly developed into the idea of supreme life, through the mere intensification of the subjective momentum it contains (rank Idealism), will show to any unprejudiced mind, how good is our contention that the God of this school is no God (Paramatma) but only man (atma), the being which is called satasat, or neuter (அலி) owing to the fact of its nature that it becomes that to which it becomes attached (சார்ந்ததன் வண்ணமாகும்) like the mirror, becoming one with *Pasa* (ஆணவத்தோடு அத்துவித்துவிதமானபடி) when Pasa covers it, and becoming one with God (மெய்ஞ்ஞானத் தாணுவினோடு அத்துவிதம்) when God covers it with His Light and Love, pasa or darkness being removed, which is diseased and suffering, and which seeks recovery from this disease and

suffering, and which it requires the help of *another* to remove; otherwise it could remove it itself at any time, and which will be unmeaning unless it be true that it is the atma that really suffers and the disease and sffering is real.

We will exhibit our differences in the following tabular from.

Vedanta—

1. { Mirror or crystal—reflexion—object or clouds or colours.
God—Logos or Atma, man—Maya, Manas &c.

Note.—(There is no place for sun; reflexion or man is maya and not God; man or Maya suffers)

2. { Mirror—reflexion—sun.
Maya, Manas, Upadhis&c.,—Logos, man Atma—God.

Note.—Maya does not partake of the nature of what it becomes united to; there is nothing answering to the definition of mirror; the reflexion is really the sun and not Maya; Atma cannot and does not suffer as reflexion does not.

Siddhanta—

1. Bandha condition:—

Mirror—Reflexion of two (sun and clouds)—colours or clouds—sun.

Atma-man—Presence of God and Maya and ignorance—Maya and Anava—God.

Note.—Maya and God are both present in man; Maya hides Atma and God, and from God, as the colour hides both mirror and sun.

2. *Moksha*—

> Mirror—Reflexion of sun alone—Sun—clouds vanished. Atma-man—God's presence in man—God—Maya.

Note.—When clouds do not interfere, God is reflected fully and covers the mirror. Sri Panchakshara exhibits the position of these Padarthas; and the change in the position of the various syllables exhibit the change from Bandha to Moksha (Chapter 9).

It is to be noticed that lower self, Atma, Pasu or Satasat or Soul postulated by the Siddhanta, as distinguished from the higher self, (Paramatman), Pathi, Sat, or God, is also distinguished from all products of Maya, from earth to Nadam, (including Buddhi, and other lower Antakarana) and the so-called Mayavic-man and fully connotes and denotes the so-called Atman and Self and Brahman of the Mayavad School, whose exponent is stated to be Sankara by the "Light of the East", (Volume I, page 340, Volume II, 164). Umapathi Sivacharya states the end of this school in the following, which is as good a jingle as the self in the self by the self

> "*தானே தானுய்த் தன்னிற்றன்னைத்தானே கண்டு, தன்னல முற்று, வசையில் தத்துவமசிபதத் தெளிவால், அகமே பிரமமாயினன்.*"

and characterises it elsewhere as—

> "*தாம் பிரமம் கண்டவர் போல்,*
> *தம்மைக் கண்டாங்கதுவே,*
> *நான் பிரமமென்பவர்.*"

The Siddhantis clearly distinguish this Atmagnan or Atma-bodh (Idealism) from Pasagnan (Materialism)

on the one hand and from Pathignan or Brahmagnan or Sivagnan (True Theism) on the other.

Compare the following and this is only from a Tamil Puran—

"அல்லையீது அல்லையீதென மறைகளும் அன்மைச் சொல்
விளற்று நித்திளைக்கும் இச்சுந்தரன்."

"That Bright one whom the Vedas praise by the negative phrase 'not this, not this' and get tired."

"பூதங்கள் அல்ல, பொறியல்ல, வேறுபுலனல்ல, உள்ள மதியின் | பேதங்கள் அல்ல, இவை யன்றி நின்ற பிறிதல்ல, வென்று பெருநூல் | வேதங்கிடந்து தடுமாறும் வஞ்சவெளி யென்ப."

"*That* is not *Sarva Butha*; *That* is not the sensations; *That* is not the different senses; *That* is not *Prana*; *That* is not *Manas* and other *Anta-karana*; *That* is not the *atma*, remaining different from all the foregoing. Thus saying the Great Veda soars helplessly, and That unknowable ever eludes its grasp."

He is present in all these tatwas and the Supreme gets a name as he is present in one or another, and inasmuch as He is present in Atma, (Pasu), He is called Pasupathi.

"Prithivyo Bhava, Apagh Sarvah, Agne Rudrah, Vayur Bhimah, Akasasya Mahadevah, Suryas Yograh, Chandrasya Somah, Atmanah Pasupathih."

We clearly define our Goal, and distinguish it from the various means of reaching this Goal, Dasa Marga, Satputra Marga (Bakti), Saha Marga (Yoga) and Sanmarga (Gnana), and the conception of God in each of these, as master, father, friend and self is only

a symbol, though no doubt so long as you *know* the distinction or indentity of this symbol and Truth, it is not possible to attain the *Phalan* or Goal, and though we endorse every word of the learned Swami Vivekananda, in the concluding paragraph of his lecture on Bhakti-Yoga (Brahmavadin Series), which follows the doctrines set forth in verses 9, 10, 8 of Chapter 8, verses 8 to 10 of Chapter of VI of our book, yet the caution not to mistake the atma for God is necessary, as each one of these *margis*, is apt to grow dogmatic and we have different creeds, Madhwa (Dasamarga), the Ramanuja (Satputra Marga, father and son, The lover and the loved), Patanjali's yoga, and Sankara's Gnana. That Vedanta Gnana is only a marga just like faith and Yoga, the following verse from Chandogya illustrates (I, 1, 10.).

"The sacrifice which a man performs with gnan, faith and Upanishad (Yoga) is more powerful."

The sacrifice which the Karma Kanda required was a Pasu'; and the sacrifice which the Gnana Kanda required was also a 'Pasu' (Atma or man bound in Pasa), and this had to be done by the Bhaktimarga, Yogamarga and Gnanamarga and each marga is sufficient in itself and there is no conflict between them, and one is not superior to the other; and as you note the similarity of the word Pasu in Vedic and and Agamic language, note also the adaptation of the Vedic sacrifice in the modern Agamic symbol of the பலிபீடம், altar, in the Temple, entering which you are required to prostrate yourself (offer up yourself as sacrifice) in front of the Altar and then pass on and note the position of the Nandi (the freed Pasu), a name for God also, on the other side of the Altar and you are enjoined also not to pass between

the Nandi and Sivam, the *Medapathi* and *Pasupathi* of the Rig Veda.

"Gathapatim, Medhapatim" (R. V. i. 43, 4.)

"Rudram Yajna-sadam" (R. V. i. 144, 5.)

"Rudraya Sva-yasase" (R. V. i. 129, 3)

"Tvam Vatair" (R. V, ii. 1,6,) "Rudram Yajnanam Sadhad ishtim apasam" (R. V. iii. 2, 5.)

"Devaya Svadhavene" (R. V. vii. 461)

"Antar Ichchanti" (R. V. viii. 61,3.)

Yebhih Sivah Svahan...... SvaYasya" (R. V. 92,9)

If we want any authoritative text for the proposition that mirror in the simile can only mean atma (man) and not Atma (God), we find it in Gita, iii, 38; and to make the meaning of 'This' clear, I will quote the preceding verses as well.'

36. Arjuna said; But dragged on by *what* does a *man* commit sin, reluctantly indeed, O Varshneya, as it were by force constrained?

37. The blessed Lord said; *It* is desire, *it* is wrath, begotten by the *rajas* energy; all consuming all-polluting, know thou this as our foe here on earth.

38. As a flame is enveloped by smoke, *as a mirror by rust*, as an embryo is wrapped by the womb, so *This* is enveloped by *it*.

ALL HAIL TO MEIKANDA DEVA.